

Iqaamatul-Burhaan

The Establishment of Proof

A Refutation
Against Those Who Deny
the Appearance of the Mahdi,
the Coming of the Dajjaal,
and
the Descent of the Messiah
at the End of Time

Shaykh Hammoud Ibn Abdullah Ibn Hammoud At-Tuwayjiri
May Allah have mercy upon his soul, forgive him, his parents, and the whole of the Muslims
1405 A.H./1985 A.D.

Translation and Footnotes: Abdul-Qaadir Abdul-Khaaliq

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WITH THE NAME OF ALLAH THE MERCIFUL, THE BESTOWER OF MERCY

Preface

Verily all praise and thanks is due to Allah, we thank and praise Him and we seek His aid and depend upon Him and we ask Him for forgiveness and seek refuge in Him from the evils of ourselves and the wickedness of our deeds. Whoever Allah guides there is no one who can lead him astray, and whoever Allah leads astray there is none who can guide him. I testify that there is nothing deserving of worship in truth except Allah Who is Alone and without any partner and I bear witness that Muhammad is the slave servant and final Prophet and Messenger of Allah. Verily the most truthful and correct speech is the Book Of Allah and best of guidance is the guidance of Muhammad (sallallahu alaihi wa sallam). The worst of all matters in religion are those newly invented matters and each invented matter is a forbidden innovation and every forbidden innovation is a straying and every straying is in the fire.

The following is a brief treatise written by the late scholar Hammoud Ibn Hammoud At-Tuwayjiri (May Allah have mercy upon his soul). Shaykh At-Tuwayjiri was known as a staunch defender of Allah's religion, no matter where the challenge stemmed from. He had perhaps written more books in refutation of those who would attack or distort Islam than any other major scholar from among his contemporaries and he was also known for his piety and strength of argument. A brief biography of his life is offered as a part of this translation that will, In shaa Allah, give the reader a glimpse of this great scholar's life.

I have attempted to render this important treatise into the English language in hopes that it will provide conclusive answers to many questions regarding these particular phenomena of the Last Days. There exists widespread ignorance among the Muslims of the East and the West about Prophet 'Eesa's [Jesus Christ] ('alaihi salaam) return and the coming of the Mahdi and the Dajjaal despite it being among the obligatory beliefs for every Muslim. Shaykh At-Tuwayjiri has carefully answered some common questions and doubts raised regarding this issue as part of a response to an article written in an issue of *Al-Muslimoon* magazine. Clearly, his reply to the author of the article is pertinent to and sufficient for all those like him. Take special note of the shaykh's use of Qur'aanic texts, the authentic hadeeth, and how he establishes clearly that these are the beliefs of the Muslims from the time of the Prophet Muhammad (sallallahu 'alaihi wa sallam) throughout the ages.

In this second edition I pray that all the errors or weaknesses in translation found in the first edition have been corrected. It was sadly not completed before the shaykh's death (rahimahullah), but I ask Allah's forgiveness for any shortcomings and for your (the reader's) forbearance. I also pray that Allah accepts this work as done for His sake alone and adds it to the scale of good deeds of the shaykh and to that of the translator in his humble effort to do justice to the original.

I give thanks and ask Allah to reward those Muslims who offered their suggestions for improving the translation and format of the book with special mention of Sh. Abu Muhammad Abdur-Rauf Shakir, B.A. Islamic University of Madeenah, for revision of the translated text and Sh. Dr. Abu Ameenah Bilal Philips, Ph.D., University of Wales, for his suggestions.

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A Brief Biography Of Al-Allaamah Ash-Shaykh Hammoud Ibn Abdullah At-Tuwayjiri
(May Allah Have Mercy Upon His Soul)
B. 1334 A.H. (1916 A.D.)- D. 1413 A.H. (1992 A.D.)[1]
[Adapted from a eulogy by Abdul-Kareem Ibn Hammoud At-Tuwayjiri]

The shaykh's full name was Abu Abdullah Hammoud Ibn Abdullah Ibn Hammoud Ibn Abdur-Rahmaan At-Tuwayjiri from the tribe of Bakr Ibn Wael Batn from Rabee'ah in Saudi Arabia. He was born in the city of Al-Majma'ah on Friday 15 of Dhul-Hijjah 1334 A.H. (October 15, 1916 A.D.) and his father died in the year 1342 A.H. (1924 A.D.) when he was eight years old.

As a boy, Hammoud At-Tuwayjiri began reading at the hand of Shaykh Ahmed As-Saani' in the year 1342 A.H., just days before the death of his father. He learned, at the shaykh's hand, the fundamentals of reading and writing and he memorized the Qur'aan at the age of eleven. He also learned from the book *"Al-Usool Ath-Thalaathah"* by Shaykh Muhammad Ibn Abdul-Wahaab (may Allah have mercy upon his soul). He began learning the book *"Al-Fiqh Al-Akbar"* with Shaykh Abdullah Ibn Abdul-Aziz Al-'Anawi the Judge of Al-Majma'ah and had mastered it at the age of 13. He learned many sciences and arts by his thirties; Tafseer, Hadeeth, Tawheed, Fiqh, Language, History, Literature and others. He had committed to memory a number of Islamic texts. He earned an *Ijaaza*[2] in narrating the *saheeh* books, and the *sunan* and the *masaneed* as well as relating the books of Shaykhul-Islam Ibn Taymiyyah and his student Allaama Ibn Al-Qayyim, and in teaching the Hanbali *madhab as* well as all of the books of authentic narrations *(marwiyaat li-kutub al-athbaat).* Additionally, he studied at the hand of the jurist Al-Allaamah Muhammad Ibn Abdul-Muhsin Al-Khayaal, the Judge of Medeenah in grammar and *Al-Faraa'id.*[3] He also studied under his Eminence Shaykh Abdullah Ibn Muhammad Ibn Humaid (may Allah have mercy on his soul) a judge of Al-Majma'ah in language and *Al-Faraa'id.*

The shaykh became a judge in Raheemah and Ra's At-Tanoorah in the Eastern province of Saudi Arabia in the year 1368 A.H. (1949 A.D.) for six months. He then took over a judgeship in Az-Zulfi in 1369 A.H. (1950 A.D.) until the end of 1372 A.H. (1953 A.D.) until he took an excuse from judging. He was asked to work for many academic associations and was asked to teach in *Al-Ma'had Al'Ilmiyyah Ibbaan* then in the College of *Shariah,* then in the Islamic University in Madeenah, then to work for *Daarul-lftaa,* but he refused all of that in order to be free to study, do research, and write.

The shaykh continued in his pursuit of knowledge and in its dissemination through many writings which were widely accepted by scholars and students in his time. His writings were highly acclaimed by scholars such as Shaykh Muhammad Ibn Ibraaheem Aali Shaykh (may Allah grant him mercy) and Shaykh Abdullah Ibn Muhammad Ibn Humaid Ibn Humaid (may Allah grant him mercy) and Shaykh Abdul-Aziz Ibn Abdullah Ibn Baaz and Shaykh Abdur-Razaaq 'Afeefi and the Shaykh wrote on diverse topics in *'aqeedah*[4] and *ahkaam*[5] and *adaab* [6] and *as-sulook*[7].

He opposed every one of the atheistic modernists and rebutted them with his pen in defense of the *sunnah* and sound *aqeedah* of *Ahlus-Sunnah wal Jamaa'ah* and his refutations were published in booklets, articles and in national and international journals. The shaykh has over fifty writings, forty of

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[1] All date conversions are approximate.

[2] Permission of the teaching scholar, license, or degree attained after reaching a high level of proficiency within that subject.

[3] Laws of Inheritance

[4] Beliefs

[5] Fundamentals of religion

[6] Manners

[7] Behavior

which have been published, such as: “Encirclement of the Jamaa'ah By What Will Come from Trials, Slaughter, and Signs of the Hour”, “The Conclusive Refutation Against the Sinful Criminal” [Rebuttal of those who attack Saheeh Al-Bukhaari], “Severe and Sharp Finish To Those Who Would Oppose The Kitaab, the Sunnah, the Consensus and the Traditions” [Rebuttal to those who have permitted interest [ribaa] in the banks], “Affirmation of Allah Being High Above His Creation”, “A Heated Word on Ordering the Good and Forbidding Evil”, “The Belief of the People of Faith Regarding the Creation of Adam upon the Image of Ar-Rahmaan”, “Clarification And Explanation Of Those Matters Which Many Fall Into Regarding The Confusions Of The Mushrikeen”, and the work presently in hand. The shaykh also provided commentary to many books.

His students were few because of his involvement in the work previously described. However, some of them were Abdullah Ar-Roomi, Abdullah Muhammad Hammoud, and Naasir Tareeri. The shaykh's sons, Abdullah, Muhammad, Abdul-Aziz, Abdul-Kareem, Saaleh and Ibraaheem learned from him, continued many of his works, and are versed in all of his works. Many callers to Islam have studied with the shaykh such as Shaykh Safar Al-Hawaali, Shaykh Ismaeel Al-Ansaari, Shaykh Salmaan Ibn Fahd Al-Oudah, Shaykh Abdul-Aziz Ibn Ibraaheem Ibn Qaasim, Judge of the Grand Council in Riyaadh, Shaykh Rabee' Ibn Haady Al-Madkhaly, Shaykh Saaleh Abdul-Aziz Ibn Muhammad Aalish-Shaykh and others.

The shaykh was known for his high and noble character. He spoke softly and with wisdom, and he was not overly talkative but rather, full of ideas and serious thought. He was also gentle, mild-tempered and one who would sit with his children and the members of his household. He was easy with them without making distinctions between them and always applied fairness between male and female. His fairness was such that upon his death none of his children could say which from among them was more beloved. His kindness and compassion to the young and the womenfolk was evident in his speech and behavior.

He loved to offer advice through practical example in speech and deed. He never withheld advice or shunned consultation even with the youngest of his children and many times he changed what he was writing, or left a matter that he was attending to, or took up what he had left off, based upon such consultation or advice. He always upheld Allah's limits whenever he found proof from the Book of Allah and the Sunnah of the Prophet (sallallahu 'alaihi wa sallam) and never put before them the word of a friend or the opinion of a scholar. He was as was said of Imaam Ash-Shaafi' (rahimahullah) - that when he was convinced of a proof from the *sunnah* of Muhammad (sallallahu 'alaihi wa sallam) he would never leave it for what may have been said by people. He always turned to the truth and stopped at that. He would take every step to rectify what he saw that may have been in error when shown what was correct. The eminent *muhaddith* Shaykh Muhammad Nasirudin Al-Albaani mentioned his love of the shaykh, his admiration for him, and praise for him.

Shaykh At-Tuwayjiri was intense in his anger for the sake of Allah upon learning of anyone openly disobeying Allah and His Prophet (sallallahu alaihi wa sallam) or opposing the *sunnah or* spreading innovation. He was very strong for the truth and no amount of disparagement from the people of innovation and vain desires could deter him and he fought them with his tongue and his pen. The shaykh was extremely self-reliant and would not ask for help even from those closest to him.

The shaykh was always in worship of Allah, spending his days in study and research until the sunset and until the night and he would sometimes stay up after 'Ishaa completing what he had started during the day. This is how he spent his final days. He would take a light nap after Dhuhr prayer. He would spend the final third of the night in *Tahajjud* whether traveling or at home and did not leave this practice even during his illness until he was unable to stand and he never left the Witr until his dying day, may Allah have mercy upon his soul!

The shaykh took to heart the advice of the Prophet (sallallahu 'alaihi wa sallam) to his companions (radiallahu ‘anhum) and never neglected fasting three days of each month until the time he was unable to do so due to illness near the end of his life. He regularly fasted during the first ten days in Dhul-Hijjah, six days in Shawwaal or 'Aashuraa and other times. He was also regular in doing Hajj and 'Umra and indeed would go on 'Umra every year especially in Ramadaan. He would take half of the year in Mecca with his sons. He would constantly recite the Qur'aan in any position until he would do work while reciting and would also complete the Qur'aan every seven days except in Ramadaan when he would do so every three days. He would recite nearly four 30ths [*Ajzaa*] in his nightly standing in prayer.

His final illness began during the last three years however he concealed this up until the last year when it became more intensified. He was hospitalized three times and the last time just two days before his death. In his final illness he was patient and content with that which Allah had decreed for him until he passed away in the final hour of Tuesday, 5th of Rajab 1413 (December 30, 1992 A.D.). May Allah grant him the widest mercy and give him the best abode in the Paradise and put him in the company of the Prophets, the Siddiqeen, the Martyrs, and the Righteous. Aameen.

The prayer for him was made after Salatul-Dhuhr on Wednesday, 6th of Rajab, 1413 (December 31, 1992 A.D.) in *Masjid Ar-Raajihiyy* in Riyaadh and he was buried in the *An-Naseem* graveyard. His funeral was attended by masses who filled the masjid and every street and path leading to it along with many callers, scholars, and notables with Shaykh Abdul-Aziz Ibn Abdullah Ibn Baaz leading the prayer. The Shaykh was eighty-seven years, six months and twenty days old at the time of his death. From Allah we come and to Him do we return.

With the Name of Allah the Merciful, the Bestower of Mercy

The praise and thanks is to Allah the Lord of the worlds, and may Allah mention our Prophet Muhammad amongst the angels and sanctify him and honor him as well as his family, *Sahaabah*[8] and all those who follow him in righteousness until the Day Of Resurrection. To proceed:

Remarks On The Danger Of The Article Of Al-Khateeb

I have seen in the magazine entitled *Al-Muslimoon* an article by *Abdul-Kareem Al-Khateeb* in which he denies what is reported by the Messenger of Allah (sallallahu 'alaihi wa sallam) regarding the appearance of the *Mahdi* [9] at the end of time and what is reported regarding the coming of the *Dajjaal* [10] and the descending of 'Eesa the son of Mary,[11] may the *salaah* and *salaam* of Allah be upon both of them. This boldness is both tremendous and extremely dangerous because the denial of confirmed *hadeeth*[12] of the Prophet (sallallahu 'alaihi wa sallam) accompanied by both it's refutation and rejection points to a disdain and scorn of the words of the Messenger of Allah (sallallahu 'alaihi wa sallam) and makes necessary a renouncement of him (sallallahu 'alaihi wa sallam) and adherence to other than the path of a believer.

A Warning To Those Who Deny Authentic Hadeeth, Reject Them, And Repudiate Them

Allah Most High has stated, ***Whosoever renounces the Messenger after the guidance has been made clear to him and proceeds to follow other than the way of the believers we shall turn away from him for what he has undertaken and burn him in hell. What a terrible end!***[13] **And the Most High says, *Rather they deny what they cannot understand and when the explanation of it comes to them. Such is the denial of those who preceded them and look at the outcome of the deniers of the truth*.**[14] Nor is the denial of the confirmed sayings of the Prophet (sallallahu 'alaihi wa sallam) an insignificant matter because Allah Most High says, …*What the Messenger has forbidden you from, desist from it and fear Allah. Verily Allah is intense in punishment.*[15]

It is related in *Saheeh Muslim* from Abu Hurairah (radiallahu anhu) that the Messenger of Allah (sallallahu 'alaihi wa sallam) said, "**I have been ordered to fight the people until they bear witness that there is no deity deserving of worship except Allah and they believe in me and that which I have brought. If they do this then their blood and wealth is inviolable to me except with just cause and their account rests with Allah.**"

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8 Companions. Those Muslims at the time of the Prophet (sallallahu 'alaihiwa sallam) who saw him and died as believers.

9 The awaited leader from the family of the Prophet (sallallahu 'alaihi wa sallam).

10 Lit. Great Deceiver, the Anti-Christ

11 Jesus ('alaihi salaam)

12 Pl. Ahadeeth: Speech, or report of the Prophet (sallallahu 'alaihi wa sallam) in which his prohibitions, orders, tacit approvals, and personal characteristics are contained.

13 Q. An-Nisaa' 4:115

14 Q. Yoonus 10:39

15 Q. Al-Hashr 59:7

Obligation Of Belief In All That The Prophet (Sallallahu 'Alaihi Wa Sallam) Has Informed Us Of The Matters Of The Unseen

This (i.e. the above hadeeth) is a proof that it is incumbent to believe in all that the Messenger of Allah (sallallahu 'alaihi wa sallam) has informed us whether about past events or what will occur in the future. This also shows that the inviolability of one's life and wealth is for those who believe in the Messenger (sallallahu 'alaihi wa sallam), and all that he brought, and whosoever disbelieves does not share this immunity. This becomes that much more intensified against anyone who rejects confirmed *ahadeeth* of the Prophet (sallallahu 'alaihi wa sallam) and contradicts or opposes them based upon their own or someone else's opinion.

Stubborness In Rejecting Authentic *Hadeeth*

Imaam Ahmed (may Allah Most High have mercy upon him) has said **"Whosoever rejects the hadeeth of the Messenger of Allah (sallallahu 'alaihi wa sallam) is on the brink of destruction"** Ishaaq ibn Raahuwayh said: "Whosoever has received information from the Messenger of Allah (sallallahu 'alaihi wa sallam) confirms its authenticity and then rejects it without knowledge (i.e evidence to the contrary) is a disbeliever *(kaafir).*"

Abu Muhammad Al-Barbahaari stated in his *Sharhus-Sunnah* "If you hear a man who discredits the traditions and does not accept them or he denies something of the information from the Messenger of Allah (sallallahu 'alaihi wa sallam), then doubt his Islam for he is a man of the vilest thought and speech. He is in fact discrediting the Messenger of Allah (sallallahu 'alaihi wa sallam) and his *Sahaabah.*" He also stated "Any one of the people of the *qiblah*[16] is not expelled from the fold of Islam until he has rejected a verse of the Book of Allah the Mighty and Sublime or has rejected something from the traditions of the Messenger of Allah (sallallahu 'alaihi wa sallam), or prays to other than Allah or slaughters for other than Allah. If so, it is your duty to expel him from the fold of Islam."

He further stated "Whosoever rejects a single verse from Allah's Book has rejected the Book in its entirety, and whosoever rejects *ahadeeth* of the Messenger of Allah (sallallahu 'alaihi wa sallam) has certainly rejected the entirety of the traditions and is by that a disbeliever in Allah the Most Great."

Ibraaheem ibn Ahmed ibn Shaaqilaa has said "Whoever opposes news [of the Prophet (sallallahu 'alaihi wa sallam) and insolently dares to reject what has been transmitted by a trustworthy narrator *(adl)* who has transmitted directly from someone who is also *adl* - with no break in the chain of narration and no criticism of transmitters (narrators) - has forced his way into the rejection of Islam".

Ibn Hazm stated in *Kitaabul Ahkaam* "When there comes the text (of a *hadeeth*) and no two Muslims differ on its correctness and authenticity as having come from the Messenger of Allah (sallallahu 'alaihi wa sallam) and being what he has in fact said, then it is obligatory to follow it. It (i.e. the sunnah) is the explanation of what Allah intends in the Qur'aan and clarification of what has been mentioned without details."

More Than One Hundred Ninety Good And Authentic[17] *Ahadeeth* Are Related Regarding The Coming Out Of The *Dajjaal*

If it is known what is mentioned in [Qur'aanic] verses, the *ahadeeth,* and the words of the scholars regarding harshness against those who reject confirmed *hadeeth* of the Prophet (sallallahu 'alaihi wa sallam), then one will also know of the confirmation of ten hadeeth concerning the appearance of the *Mahdi* at the end of time. I have already cited these ahadeeth as well as the words of the scholars regarding their authenticity at the beginning of the book *Al-lhtijaaj bil Athar 'ala man ankara Al-Mahdi Al-Muntathir* [The argument from the traditions against those who deny the awaited *Mahdi*] and you may refer to it. As far as the appearance of the *Dajjaal,* it is referred to in one hundred ninety good and authentic *ahadeeth.* I have cited them in volume 2 of *Ittihaaf Al-Jama'ah Bimaa Jaa Fil-Fitan wal-Malaahim wa Asharaatis-Saa'ah* you may refer to it.

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16 Direction in which the Muslims pray toward the Ka'ba in Mecca.

17 Hasan & Saheeh

The *Ahadeeth* Regarding The Coming Of The *Dajjaal* Are Supported From Numerous Positions

Even if there was no such (body of evidence), the order to seek refuge from the trial of the *Dajjaal* in every *salaah*[18] would be sufficient as a confirmation of his appearance and is a refutation against those who would deny it.

What Is Reported Regarding The People Who Deny Stoning, The Coming Out Of The *Dajjaal,* The Pool (Of Muhammad Sallallahu 'Alaihi Wa Sallam), Punishment In The Grave, And Those Who Would Be Extracted From The Hellfire

Abdur-Razaaq narrates with a *hasan* chain that Ibn Abbaas (radiallahu anhu) said "I heard Umar ibn Al-Khattaab (radiallahu anhu) saying: 'There shall come after you a people who will disbelieve in stoning,[19] disbelieve in the *Dajjaal,* disbelieve in the *Haud,* [20] disbelieve in the punishment of the grave, and disbelieve in a people being pulled out of the fire.' This narration from him is *marfou'* [21] because there is within it news of the unseen. It however has not been said from ['Umar's] opinion. Indeed, it is said from having a previous basis [from the Prophet (sallallahu 'alaihi wa sallam)].

A Mention Of Those Sects Who Deny The Coming Of The *Dajjaal*

There has appeared corroboration in this denial of the *Dajjaal* and otherwise. Many sects have completely denied the appearance of the *Dajjaal* such as the *Khawaarij,*[22] the *Jahmiyyah,*[23] and some of the *Mu'tazilah.*[24] They reject the *ahadeeth* related on the matter. This is mentioned by Ibn Katheer in *An-Nihaayah* where he says "They have left the realm of the scholars by their rejection of what is widely reported in authentic reports from the Messenger of Allah (sallallahu 'alaihi wa sallam)."

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18 Al-Bukhaari Kitaab Sifatus-Salaat, Vol. 1 No. 745, p. 441-442 & Muslim Kitaab As-Salaah, Vol.1 p.291, #1216 - 1225.

19 i.e. Carrying out the capital punishment of adulterers by stoning to death.

20 The Pool of the Messenger of Allah (sallallahu 'alaihi wa sallam) from which only the believers shall drink on the Day of Resurrection before entering Al-Jannah.

21 Attributable to the Prophet (sallallahu 'alaihi wa sallam).

22 Lit. Dissenters. An early sect given to extremes who first aligned themselves with the Caliph Ali ibn Abi Taalib (radiallahu anhu) but later called even him a disbeliever for having accepted arbitration with Mu'aawiyyah ibn Abi Sufyaan (radiallahu anhu). They believed that commission of major sins made one a kaafir doomed to eternal Hellfire.

23 An early sect one of whose principles was to deny the attributes of Allah and that Eemaan was merely cognition and one's faith was like that of the prophets regardless of one's actions.

24 A sect known also as the Rationalists who denied all of Allah's attributes and who put man's rationale before the revelation as a source of law and arrival at the Truth of Allah's Tawheed (singularity). They held that a sinner was neither a believer (mu'min) or disbeliever (kaafir) but something in between and major sins without repentance would be the cause of one being consigned to eternal Hell.

The Way Of The People Of The *Sunnah* And All The *Muhaddithoon,* Jurists And Thinkers Is To Confirm The Coming Out Of The *Dajjaal*

An-Nawawi relates in his commentary on *Saheeh Muslim* that *Ahlus-Sunnah,*[25] all the *muhaddithoon*[26], jurists, and thinkers all authenticate the appearance of the *Dajjaal opposing* those who deny it from the *Khawaarij* and the *Jahmiyyah* and some of the *Mu'tazilah."*

Some Modernists Deny The Coming Of The *Dajjaal* And Many Portents Of The Hour

The *Khawaarij,* the *Jahmiyyah* and the *Mu'tazilah* have been succeeded in the denial of the appearance of the *Dajjaal* by many of the pseudo-scholars (so-called academicians) of our time[27] and times past. Additionally, many of them also deny most of the signs of the Hour that have also been confirmed as from the Prophet (sallallahu 'alaihi wa sallam). Many of them interpret *[hadeeth]* in a manner that is in accordance with their twisted and corrupt thinking. Some of their words are cited in *Itthaaf Al-Jamaa'ah,* to which you may refer. If those whom we have pointed to were truly people of knowledge they would never have rejected a single thing from the authenticated *ahadeeth* of the Prophet (sallallahu 'alaihi wa sallam) and they would have in fact received them with pleasure, full acceptance, and unquestioning recognition.

The *Hadeeth* Have Been Reported Through A Large Number Of Chains Of Narrators (Tawaatur) On The Descent Of 'Eesa At The End Of Time

As far as the descent of 'Eesa the son of Maryam ('alaihi salaam) at the end of time is concerned, it occurs in Qur'aanic verses. In widely reported hadeeth[28] of the Prophet (sallallahu 'alaihi wa sallam) comes the news of his ('alaihi salaam) descent such as reports that he ('Eesa) shall slay the Dajjaal, and he will be an upright judge among the Muslims and a righteous Imaam. This is reported in many statements of the *Sahaabah* and the following generation, and some of them mention agreement of the *Sahaabah* (radiallahu anhum) on his descent. None of the scholars of shari'ah[29] differed on this matter. On the contrary, it is denied only by heretical philosophers whose dissent is not even considered as legitimate. All this again is cited by Mustoufi in *Ittihaaf Al-Jama'ah.*

The Descent Of 'Eesa ('Alaihi Salaam) Is A Reality Confirmed In The Qur'aan

As for what comes under the first heading [i.e. of Al-Khateeb's article]: Is what is related on the descent of 'Eesa ('alaihi salaam) at the end of time an actuality that is confirmed by the Qur'aan or is it a matter that is in fact incompatible with Islam?

The answer: On the contrary, the descent of 'Eesa ibn Maryam ('alaihi salaam) at the end of time is an actuality confirmed by the Qur'aan itself. Allah Most High says in characterizing His Messenger (Muhammad sallallahu 'alaihi wa sallam***). "He does not speak from his whim; Verily it is [his speech] nothing but an inspired revelation."***[30] It is also widely reported that the Prophet (sallallahu 'alaihi wa

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25 Lit. People of the Sunnah. Meaning they adhere to the sunnah of Muhammad (sallallahu 'alaihi wa sallam) and regard it as a source of law along with the Qur'aan and they adhere to the methodology and beliefs of the first Muslims and agree upon these principles as the basis of the religion.

26 Scholars in the science of hadeeth verification

27 i.e. Dr. Kaukab Siddique in his book The Dajjaal: Superpower U.S.A., 1991

28 Tawaatur Ahadeeth - Ahadeeth reported by such a large number of narrators from the time of the Prophet (sallallahu 'alaihi wa sallam) and through each era (up to the period in which these hadeeths were collected into books by the scholars such as Ahmed, Al-Bukhaari, Muslim, etc.) that there is no possibility of them being unauthentic.

29 Islamic Law

30 Q. An-Najm 55:4

sallam) spoke of the coming of 'Eesa ('alaihi salaam) at the end of time and it is therefore incumbent to believe in it according to the words of Allah Most High. "***And what the Messenger brings you take it.***"[31]

Proof From The Qur'aan On The Descent Of 'Eesa ('Alaihi Salaam)

There are two verses of the Qur'aan on this matter. One in which Allah Most High says *"**There is none of the People of the Book except who must believe in him before his death.**"*[32] On this Ibn Abbaas (radiallahu anhu) has said: "Before the death of 'Eesa ibn Maryam ('alaihi salaam)." As related by Ibn Jareer with a authentic chain.

Al Haakim related in *Al-Mustadrak* from Ibn Abbaas (radiallahu anhu) regarding this verse that he said, "The appearance of 'Eesa ibn Maryam." Al-Haakim has said this report is authentic according to the criterion of the two shaykhs (Al-Bukhaari and Muslim) and supported by Adh-Dhahabi in *At-Talkhees.*

Abu Bakr Al-Aajurri relates in his book *Ash-Sharee'ah* from Ibn Abbaas on this verse as having said: "It means that a group from the People of the Book will recognize 'Eesa upon his appearance and by that believe in him." Ibn Mardawiyyah reports that Abu Hurairah (radiallahu anhu) has made statements similar to that of Ibn Abbaas about this verse and this statement is the correct explanation of the verse. It was considered so by Ibn Jareer (At-Tabaree) as well as Ibn Katheer. It is also supported by Abu Maalik, Al-Hasan, Qataadah, Abdur-Rahmaan ibn Zaid ibn Aslam and others. Al-Hasan said: "By Allah he is alive now in the presence of Allah, but when he descends they will all believe in him." Narrated by Ibn Jareer.

As far as what else has been said by the commentators that the pronoun in the verse ***"...before his death***"[33] is in reference to the person Jew or Christian - there is no contradiction of what has been presented before in that though they may believe at their time of passing that 'Eesa ('alaihi salaam) is a slave of Allah and His Messenger, his belief will be at that time of no use. Whereas those who believe in him after his descent at the end of time their belief shall in fact benefit them and Allah knows best.

In the second verse Allah Most High says *"wa innahu la **'ilmun lis-***saa'ah",[34] and in the recitation of Ibn Abbaas, Abu Hurairah, Qataadah and Al-A'maash "wa *innahu* la ***'alamun*** *lis*-saa'ah", that is, an indication and a sign of the nearness of the Final Hour. Ibn Abbaas, in explaining this verse said "It is the coming of 'Eesa ibn Maryam before the day of Resurrection" as related by Imaam Ahmad, Sa'eed ibn Mansour, 'Abd ibn Hameed, Ibn Abi Haatim, At-Tabaraani, Al-Haakim *in Al-Mustadrak;* he and Adh-Dhahabi both call it authentic.

Ibn Hibbaan in his *Saheeh* and Al-Haakim relate in a hadeeth of Ibn 'Abbaas (radiallahu anhu) from the Prophet (sallallahu 'alaihi wa sallam) on this verse *"And verily he is a sign of the Hour*" that he said "The descent of 'Eesa ibn Maryam before the Day of Resurrection". Reported as authentic by Al-Haakim and Adh-Dhahabi. Similar sayings to that of 'Ibn Abbaas' have also been related by Abu Hurairah, Mujaahid, Al-Hasan, Qataadah, Abu 'Aaliyyah, Abu Malik, 'Ikrimah, and Ad-Dahhaak.

With all that has been presented through Qur'aanic verses and confirmed *ahadeeth* from the Prophet (sallallahu 'alaihi wa sallam) concerning the descent of 'Eesa ibn Maryam ('alaihi salaam) at the end of time; along with the statements of Ibn 'Abbaas, Abu Hurairah and others from amongst the *salaf*[35] on the *tafseer*[36] of the verses from *Soorah An-Nisaa* and *Az-Zukhruf;* one must know that the descent of 'Eesa ('alaihi salaam) is true and the truth is never incompatible with Islam. Whoever claims that his ('alaihi salaam) descent is incompatible with Islam is of those whose Islam is doubtful because he has not

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31 Q. Al-Hashr 59:7

32 Q. An-Nisaa 4:159

33 Ibid

34 Q. Az-Zukhruf 43:61

35 First generations of Muslims and their scholars

36 Explanation and commentary

fulfilled his declaration that Muhammad (sallallahu 'alaihi wa sallam) is the Messenger of Allah. It is necessary for its fulfillment to absolutely affirm all that the Messenger of Allah (sallallahu 'alaihi wa sallam) has informed us about regarding matters of the unseen that have passed and that shall occur in the future.

The Rebuttal Against Those Who Claim The *Ahadeeth* About The Descent Of 'Eesa ('Alaihi Salaam) Are Spurious And Forged

As far as the statements of the false accusers, namely that "The *ahadeeth* transmitted about the descent of 'Eesa ('alaihi salaam) are all spurious and unacceptable to the rational."

The reply to this is to say that this type of arrogant obstinacy could not come from any man with the least inkling of brains or religion! If the mind of a man is corrupted there is no doubt that he would see falsehood as truth. More than fifty *ahadeeth* attributed to the Prophet (sallallahu 'alaihi wa sallam) have been related on the subject of the descent of 'Eesa ('alaihi salaam) most of which are *saheeh*[37]with the majority of the remainder being *hasan.*[38] Therefore, anyone who would claim that all of them are spurious is undoubtedly of unsound mind and religion!

Rebuttal Against Those Who Claim The Descent Of 'Eesa ('Alaihi Salaam) Defies Reason And Logic

Regarding the false statement that: "The descent of 'Eesa cannot be accepted by logic.", the reply is thus: Insofar as sound logic and the unimpaired mind that inclines toward the truth wherever it turns, it will not abstain from the acceptance of what comes from the Book of Allah Most High or from what is widely reported (*mutawaatir*) from the Messenger of Allah (sallallahu 'alaihi wa sallam) about the descent of 'Eesa at the end of time. Whereas deviant logic, and the corrupted mind; However of no consequence is such deviant logic and its people [who espouse or accept it].

Rebuttal Against Those Who Say The Descent Of 'Eesa ('Alaihi Salaam) Is Impossible

Regarding the statement that "'Eesa's return is impossible because Muhammad is the last of the Prophets according to Qur'aanic text."

The answer is: When 'Eesa ('alaihi salaam) descends at time's end he will not come with a new law, nor will he judge according to the *Injeel,*39 rather, he will judge according to the Book of Allah and the *sunnah* of Muhammad (sallallahu 'alaihi wa sallam). He will be one among this nation of Muslims as transmitted by Imaam Ahmad, Al-Bukhaari, and Muslim from Abu Hurairah (radiallahu anhu) who said "The Messenger of Allah (sallallahu 'alaihi wa sallam) said, *"***How will you be when 'Eesa ibn Maryam descends upon you and there will be an Imaam from amongst you?"**

In Muslim's transmission *"***How will you be when Ibn Maryam descends upon you and will be your imaam?**" Waleed ibn Muslim said "I said to Ibn Abu Dhi'b that Al-Awzaa'i told us from Az-Zuhri from Naaf'i from Abu Hurairah **"...and there will be an Imaam from amongst you."** Ibn Abu Dhi'b said "Do you know what '...leads from amongst you' is?" I said "Inform me" and he said "He will lead you according to the Book of your Lord the Blessed and Most High and the *sunnah* of your Prophet (sallallahu 'alaihi wa sallam)." Abu Dharr Al-Harawi said: "Jowzaqi reporting from some of the earlier (scholars) said "The meaning of **'...an Imaam from amongst you**' is that he ('alaihi salaam) will rule according to the Qur'aan not by the Injeel." Ibn Teen said of the Prophet's (sallallahu 'alaihi wa sallam) statement, **"...an Imaam from amongst you***"* is that "the Muhammadan law, shall remain till the Day of Resurrection and in every generation (century) there shall be a group of people with knowledge."

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37 Authentic hadeeth in which all of the narrators in the chain of transmission are known to be truthful, have good memories and/or wrote down what they heard, they all met each other.

38 Authentic but on a degree slightly less than saheeh

39 Revelation to 'Eesa ('alaihi salaam)

Rebuttal Against Those Who Deny The Appearance Of The Mahdi, The Dajjaal, And The Descent Of The Messiah

Imaam Ahmad transmits with a authentic chain which meets the conditions of the two shaykhs[40]: from Samura ibn Jundub (radiallahu 'anhu) that the Prophet of Allah (sallallahu 'alaihi wa sallam) said **"Verily the Dajjaal will appear - he then mentioned in his speech the following - then will come 'Eesa ibn Maryam ('alaihi salaam) confirming that which was with Muhammad (sallallahu 'alaihi wa sallam) and he will be upon his (Muhammad's) law. He ('Eesa) will subsequently kill the Dajjaal, after that shall occur the Final Hour."** At-Tabaraani also transmitted the *hadeeth* and Haithimi said its men (i.e. transmitters) are of those found in the saheeh.

At-Tabaraani also transmits in both *Al-Kabeer and Al-Awsat* from Abdullah ibn Mughaffal (radiallahu anhu) that the Messenger of Allah (sallallahu 'alaihi wa sallam) said **"From the creation of Aadam till the establishment of the Hour, Allah has not sent to the earth a greater fitnah[41] than Ad-Dajjaal.**" He then related the previous *hadeeth* and it contains the following, **"…then 'Eesa ibn Maryam will descend confirming Muhammad (sallallahu 'alaihi wa sallam) upon his law as a guiding *Imaam* and a just ruler and he shall slay the *Dajjaal."***

Al-Haithimi said its transmitters are trustworthy and some of them have weakness that is harmless. I say: the *hadeeth* before it (from Samura Ibn Jundub) verifies it and strengthens it.

Regarding what is said in one of the headings: If one of the fundamentals of faith was the belief in the return of the Messiah or the appearance of the *Dajjaal* or the *Mahdi* it would have come in the Qur'aan in an obvious and distinct manner.

The answer: All that is confirmed from the Prophet (sallallahu 'alaihi wa sallam) in which he informs us of its occurrence; belief therein becomes obligatory. This is of the essentials to fulfillment of the declaration that Muhammad (sallallahu 'alaihi wa sallam) is the Messenger of Allah, and its fulfillment is a fundamental of faith. No one is a believer, inviolable of blood and property, until they fulfill their declaration of the Messengership (of Muhammad) as proven in the words of the Prophet (sallallahu 'alaihi wa sallam) **"I have been commanded to fight the people until they declare that there is no true deity except Allah and to believe in me and in what I have brought. If they do so then their blood and property are inviolable to me except with just cause and their reckoning is with Allah."** Related by Muslim from the *hadeeth* transmitted by Abu Hurairah (radiallahu anhu).

It is a confirmed transmission from the Prophet (sallallahu 'alaihi wa sallam) that he informed about the appearance of the *Mahdi* at the end of time and the coming of the *Dajjaal* along with the descent of 'Eesa the son of Mary ('alaihi salaam). Therefore, belief in this is obligatory as a confirmation of the statement of Allah Most High ***"He does not speak of his whim, it is naught but revelation revealed to him."***[42] and acting by Allah's statement ***"And what the Messenger gives you, take it."***[43] It is in accord with many verses that command belief in the Messenger (sallallahu 'alaihi wa sallam).

Belief in him is incomplete except through obedience to his orders and avoidance of what he forbade with affirmation of what he informed about and adhering to his sunnah and acting upon what was related in the previously mentioned *hadeeth* from Abu Hurairah (radiallahu anhu).

Rebuttal Against Those Who Deny There Will Be An Abundance Of Wealth And A Filling Of The Earth With Justice In The Time Of The Messiah

Regarding the statement "Then how will the Messiah fill the world with justice after being filled with tyranny? Is this part of the *sunnah* of Allah in the life of humanity? How is it there will be abundant wealth at the time of the Messiah's return and no one will accept it?"

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40 Al-Bukhaari and Muslim

41 Trial

42 Q. An-Najm 53:4

43 Q. Al-Hashr 59:8

The answer: Anyone who knows that Allah is in utter control over all things and that what He wills shall be and knows also that the Messenger of Allah (sallallahu 'alaihi wa sallam) cannot utter but the truth and gives no information other than what is trustworthy, has no doubt in anything which the Messenger of Allah (sallallahu 'alaihi wa sallam) has related. It is therefore obligatory for the Muslim to believe in all that comes from Allah and from the Messenger of Allah (sallallahu 'alaihi wa sallam). Nor does he raise objection to the information of the most trusted of the trustworthy by questioning how and why or otherwise of the types of questions that point to doubt in what has been related by the Messenger of Allah (sallallahu 'alaihi wa sallam) and the lack of faith therein. Allah Most High says ***"And by your Lord they do not believe until they seek your judgment in disputes and they find no resistance in themselves with what you have decided and submit to it with complete submission."***[44]

Notification Of The Distortion Of The Wording Of An Authentic *Hadeeth*

Regarding the statement: Al-Bukhaari and Muslim transmit from Abu Hurairah (radiallahu anhu) that Allah's Messenger (sallallahu 'alaihi wa sallam) said "By one in whose hand is my soul it will come soon when the son of Mary ('alaihi salaam) shall descend amongst you and he will break the cross, slaughter the pig, and abolish war."

The response to this is: The writer has distorted the wording of the *hadeeth* where he said "abolish war". The words of the *hadeeth* are "**abolish the *jizyah***"[45] and anyone who intentionally distorts the words of the Messenger of Allah (sallallahu 'alaihi wa sallam) falls amongst the numbers of liars upon Allah's Messenger (sallallahu 'alaihi wa sallam). In a widely reported *hadeeth* of the Prophet (sallallahu 'alaihi wa sallam), he said: **"Whoever purposely lies on me has prepared his *seat in the Hellfire.*"**[46]

Perhaps the writer did not intend this distortion and may have done so out of negligence or he may have found this narration in some books that had not been corrected from misprints.

Rebuttal On Al-Khateeb's Claim That The *Ahadeeth* On The Descent Of 'Eesa ('Alaihi Salaam) And The Coming Out Of The Mahdi And The Dajjaal Have No Relationship With Belief (Al-'Aqeedah)

Regarding his statement: "That which has been related from the hadeeth and reports in the matter of the return of the Messiah ('alaihi salaam) or in the matter of the appearance of the *Dajjaal* or the *Mahdi,* there is no connection in them with belief, whether authentic or not. Islamic belief is built upon faith in Allah, His angels, His prophets, His books, the Hereafter, the Reckoning and the reward of the Paradise and the Hellfire."[47]

The reply is from two standpoints. One would be to say that having eemaan in all that Allah's Messenger (sallallahu 'alaihi wa sallam) has informed us about *is* certainly tied to beliefs. Faith in Allah's Messenger (sallallahu 'alaihi wa sallam) is incomplete without total faith in what he has informed us about.

One who does not believe in the accounts is of corrupted belief. Again, the *hadeeth* of Abu Hurairah has been presented that contains the statements about the inviolability of the blood and wealth at such time as one believes in all which the Messenger of Allah (sallallahu 'alaihi wa sallam) has brought.

The second standpoint would be to say that *Ahlus-Sunnah Wal-Jamaa'ah* [48] fully accept what has come from the Prophet (sallallahu 'alaihi wa sallam) regarding the ascendance of the *Mahdi* and the

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44 Q. An-Nisaa 4:65

45 Amount of money paid to the Islamic government by Jewish and Christian subjects living under Muslim rule.

46 Al-Bukhaari, Kitaab Al-Ilm. p. 83-84 Nos. 106 - 108.

47 It should be noted here that Al-Khateeb does not mention belief in Allah's Measure or Pre-Ordainment and Foreknowledge [Qadar]. This, along with others of his beliefs, is consistent with those of the Qadiani sect who believe in Ghulam Ahmed as a prophet and they have thereby been categorically condemned as disbelievers by the scholars of Islam.

48 The people of the sunnah who are in agreement that the sunnah and the way of the first generations are the sources of correct practice and understanding of Islam.

appearance of the *Dajjaal* and the descent of 'Eesa son of Maryam ('alaihi salaam). They have compiled this in the books of *sihaah*[49]*, sunan*[50]*,* and *masaaneed*[51]. They related its explanation in the books of beliefs. Ahmed ibn Muhammad ibn Hanbal, the Imaam of *Ahlus-Sunnah,* said (may Allah's mercy be upon him) in *The Beliefs of Ahlus-Sunnah wal Jamaa'ah* that was transmitted by Abdoos ibn Malik Al-'Ataar, *"One must have Eemaan*[52] that the *Maseeh Al-Dajjaal* will come out and written between his eyes (will be the word) *kaafir* and believe in the *ahadeeth* that speak of it. And *eemaan (faith)* that it shall happen and that 'Eesa ibn Maryam ('alaihi salaam) will descend and kill him at the gate of Lud."[53]

What Is Mentioned By Consensus [Of The *Sahaabah]* On The Descent Of 'Eesa ('Alaihi Salaam) And The Words Of The Major Scholars

Abu Muhammad Al-Barbahaari (May Allah have mercy upon him) said in his *Sharhus-Sunnah: "And having Eemaan is* that 'Eesa ibn Maryam will descend and he will kill the Dajjaal and he will marry and pray behind an Imaam from the family of Muhammad (sallallahu 'alaihi wa sallam) and he will die and be buried by the Muslims." And the Imaam from the family of Muhammad (sallallahu 'alaihi wa sallam) is the *Mahdi* as related in the *hadeeth* of Jaabir (radiallahu 'anhu) that the Messenger (sallallahu 'alaihi wa sallam) said "'Eesa ibn Maryam will descend and the leader of the Muslims will say 'Lead us in prayer' and he ('Eesa) will say 'No. That one from them should be the leader of others is an honor which Allah has given this nation."

Related by Haarith ibn Abu Usaamah in his *musnad*[54]with a good chain of transmission *(isnaad jayyid)* and Ibn Qayyim has mentioned it in his book *Al-Manaar Al-Muneef* and has classified it with *isnaad jayyid.* At-Tahaawi (may Allah have mercy upon him) has said in his famous book on *'aqeedah,* "We believe in the signs of the Hour of the appearance of the Dajjaal and the descent of 'Eesa ibn Maryam ('alaihi salaam) from the heavens."

Abul Hasan Al-'Ashari said in his book *Maqaalaat Al-lslaamiyeen* "As a whole, the people of the *hadeeth* and the *sunnah* are upon that which affirms Allah, His Angels, His Books, and His Messengers, and all that has come from Allah and what has been reliably transmitted from the Messenger of Allah (sallallahu 'alaihi wa sallam) and they reject none of it." ... "They fully accept the appearance of the *Dajjaal* and that 'Eesa ibn Maryam will kill him." This is the report of the consensus of the people of the *hadeeth* and the *sunnah* regarding acceptance of the return of the *Dajjaal* and the descent of 'Eesa ibn Maryam ('alaihi salaam) and his killing the *Dajjaal.* Consideration is given to the people of the hadeeth and the sunnah and no consideration is given to the people of innovation and error and ignorance who oppose the people of the sunnah.

Abu Muhammad Abdullah ibn Abi Zaid Al-Qayrawaani Al-Maliki (may Allah have mercy upon him) said in his famous treatise "We must have *Eemaan* in whatever is confirmed regarding the appearance of the *Dajjaal* and the descent of 'Eesa ('alaihi salaam) as a just ruler who kills the *Dajjaal.*"

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49 Collections of authentic hadeeth referring to the six most authentic collections of Al-Bukhaari, Muslim, Abu Dawood, At-Tirmidhi, An-Nasaa'i, and Ibn Maajah

50 A collection of ahaadeeth containing rulings and law and arranged accordingly, to the exclusion of hadeeth about historical matters or beliefs (although a single hadeeth may contain matters overlapping into these areas). Examples Sunan Abi Dawood and An-Nasaa'i

51 Originally referred to hadeeth supported by a complete uninterrupted chain of authorities going back to the companion who related it from the Prophet (sallallalhu 'alaihi wa sallam). Used for those collections of ahaadeeeth arranged according to the names of the final authorities by whom they are related irrespective of subject matter.

52 Belief

53 Muslim - Vol. 4, Kitaab Al-Fitan wa Asharat As-Saa'ah, p. 1517, No. 7015

54 Collection of the hadeeth arranged according to the sahaabi who narrated it from the Prophet (sallallahu 'alaihi wa salam).

Abu Ahmad ibn Al-Hussein Ash-Shaafi', known as Ibn Hadaad, said in his work on '*aqeedah* "All the signs that will appear at the approach of the Hour such as the *Dajjaal,* the descent of 'Eesa ('alaihi salaam), the Smoke, the Beast, the rising of the sun from the west and other such signs that are related in the authentic reports, are true."[55]

Al-Muwaffaq Abu Muhammad Abdullah ibn Ahmed ibn Qudaamah Al-Maqdisi in his famous work on *'aqeedah* said "It is obligatory to believe in all that the Prophet (sallallahu 'alaihi wa sallam) related and what is authenticated from transmissions from him, whether we have witnessed it or from the unseen. Be aware that it is correct and true. "He went on to say, "Amongst them (these things) are the signs of the Hour such as the coming out of the *Dajjaal,* the descent of 'Eesa ibn Maryam ('alaihi salaam) and his killing him (of the *Dajjaal),* the coming out of Gog and Magog, the sun rising from the west, the appearance of the Beast, and other similar events that have authentic transmission."

Shaykhul-Islam Abu 'Abbaas ibn Taymiyyah (may Allah Most High have mercy upon him) said on this issue "'Eesa the son of Mary (sallallahu 'alaihi wa sallam) is living - as Allah has raised him unto Himself body and soul. Allah says *'Innee mutawaffeek'*[56] meaning 'to seize hold of you' *(qabiduka).* Likewise it is confirmed that he will descend at the white minaret in eastern Damascus and he shall kill the *Dajjaal,* and break the cross, and slaughter the swine, and abolish the *Jizyah* as a fair and just ruler. *At-tuwuffi* can mean *al-isteefaa* = fulfilling something, it can mean *mawt* = death, and it can mean *nawm* = sleep. Each one of these meanings would be indicated by the way it is used in the sentence."

Al-Qaadi 'Ayaad in his explanation of Saheeh Muslim said "The descent of 'Eesa ('alaihi salaam) and his killing the *Dajjaal is* true and authentic among Ahlus-Sunnah according to the *saheeh hadeeth* in the subject. There is no rationale nor anything in the *shariah* that invalidates it (this belief). Therefore, it is obligatory to affirm it's truth. This is rejected by some of the *Mu'tazilah* and the *Jahmiyyah* and those who agree with them. They claim that these *ahadeeth* are rejected by the words of Allah Most High ***"He is the seal of the Prophets"***[57] and the words of the Prophet (sallallahu 'alaihi wa sallam**) "There will be no Prophet after me"**[58] and by the consensus of the Muslims that there will be no prophet after our Prophet (sallallahu 'alaihi wa sallam) and that his law is everlasting and un-abrogated until the Day of Resurrection. These are unsound [to cite] as evidence because it is not intended by the descent of 'Eesa ('alaihi salaam) that he will be a prophet with a *shariah* that abrogates our *shariah* and there is nothing in the *ahadeeth* to that effect. On the contrary, the *hadeeth* confirms that he ('Eesa) will descend as a just ruler who shall judge according to our *shariah* and who shall revive the matters of *deen* that the people had abandoned." This quotation has been transmitted by An-Nawawi in his commentary on Muslim and he affirmed it (as being the truth).

Al-Manaawi said in his explanation of *Al-Jaami' Al-Sagheer:* "There is consensus on the descent of 'Eesa ('alaihi salaam) as a prophet however he will be upon the *shariah* of our Prophet (sallallahu 'alaihi wa sallam)." Al-Manaawi has also said: "It is related in *Al-Mutamih* the consensus of the *ummah* on the descent of 'Eesa ('alaihi salaam) and none of the people of the *shariah* differ on that point. It is only rejected by the philosophers and the apostates."

Al-Safaareeni said in the explanation of his *'aqeedah:* "The descent of 'Eesa ('alaihi salaam) is confirmed in the *Kitaab*[59] and the *sunnah* and the consensus of the *ummah* and no one of the people of *shariah* differ on it and the only deniers of it are the philosophers and the apostates whose divergence is not considered. The consensus has been reached that he shall descend and rule according to this *shariah* of Muhammad (sallallahu 'alaihi wa sallam)."

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55 Muslim- Vol. 4, p. 1503 -1504, Nos. 6931 - 6934.

56 Q. Aali 'Imraan 3:155

57 Q. Al-Ahzaab 33:40

58 At-Tirmidhi, in Al-Fitan C. 4:498 # 2219, Abu Dawud #4252, Ahmed 5/278

59 The Qur'aan

This is what has been mentioned by the scholars of Islam on the appearance of the *Dajjaal* and the descent of 'Eesa at the end of time. In them is a comprehensive refutation of the words of the writer that what is related in the *ahadeeth* and the reports concerning 'Eesa's return or on the appearance of the *Dajjaal* have no relation to *'aqeedah.*

From what I have mentioned from the scholars it becomes clear that the writer has strayed from the *'aqeedah* of *Ahlus-Sunnah wal-Jamaa'ah* and their consensus on the matter of the coming out of the *Dajjaal* and the descent of 'Eesa ('alaihi salaam) and he agrees with the enemies of Islam and the Muslims including the philosophers and the heretics who deny both the appearance of the *Dajjaal* and the descent of 'Eesa ('alaihi salaam).

Rebuttal Against The Skepticism Of Al-Khateeb Regarding The Descent Of ' Isa ('Alaihi Salaam) And The Appearance Of The Mahdi And The Dajjaal

Regarding his statement, "If the return of 'Eesa was from the fundamentals of faith, it would have come in the Qur'aan unambiguously and precisely."

The answer: All which the Messenger (sallallahu 'alaihi wa sallam) has informed us about, whether of the unseen from the past or what will be in the future, faith in it is an integral part of one's faith in the Messenger (sallallahu 'alaihi wa sallam) and that is of the greatest of fundamentals of faith. The command to have faith in the Messenger (sallallahu 'alaihi wa sallam) comes in many verses of the Qur'aan, all of which are definitive.

It is also implied in the words of Allah Most High ***"And what the Messenger has brought take it"***[60] and it enters also in what is included in His words ***"And know by your Lord that none of them believe until they make you a judge in what they differ and thereafter find no fault within themselves with what you have decided and then fully submit.*"**[61] Also, ***"Let them be warned who differ from his command that a trial will befall them or a painful punishment."***[62]

All of these verses are precise and unambiguous and all point to attesting to the information from the Prophet (sallallahu 'alaihi wa sallam) as being of the greatest fundamentals of faith.

Imaam Ahmed (may Allah have mercy on his soul) said regarding the **verse *"Let them be warned..."***[63] *"Do you* know what the trial is? The trial is *shirk*[64] which - if he rejected some of his words (i.e. Muhammad's) - may befall him by some deviation settling upon his heart and thereby be destroyed." He then began to read the verse ***"And know by your Lord…"***[65]

Rebuttal Against His Claim That The Reports On The Descent Of 'Eesa ('Alaihi Salaam) And The Appearance Of The Mahdi Open The Door To Dangerous Trials *(Fitan)*

As far as his statement, "Reports like these open the doors to trials upon the people when many souls (i.e. people) seek to claim this; as has happened to many who claimed themselves to be the awaited

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60 Q. Al-Hashr 59:7

61 Q. An-Nisaa 4:65

62 Q. An-Noor 24:63

63 Ibid

64 The opposite of Tawheed and it constitutes association in any form of partners, equals, or superiors to Allah in a) Him being the Creator of all that exists, its Sustainer, and Giver of life and death (Ruboobiyyah) b) His having the right to be worshipped, to be the object of love due to Him alone, and having the right to be obeyed as the only true deity (Uloohiyyah) c) His possessing unique characteristics and perfection in names and attributes (Asmaa wa SIfaat). The three major types of shirk are: Ash-Shirk al-Akbar [Major shirk]; Ash-Shirk -Al-Asghar [Minor shirk]; Ash-Shirk Al-Khafy [Inconspicuous Shirk]

65 Q. An-Nisaa 4:65

Mahdi and they caused division and bloodshed amongst the Muslims. It is not farfetched that one may stand before the people claiming he is the awaited Messiah and what will you do in that case!?"

The answer: The reports from the Prophet (sallallahu 'alaihi wa sallam) that are confirmed are not rejected due to possibilities and incorrect pretexts. On the contrary, they are to be affirmed as true and accepted even if the content causes trial to who would be tried among the people. Allah Most High said in ordering His Messenger (sallallahu 'alaihi wa sallam) to say to the people: ***"I have been ordered to read the Qur'aan and whosoever accepts guidance does so for his own soul and as far as he who strays say that I am but of the warners".***[66] This is what is to be said concerning confirmed reports about the Prophet (sallallahu 'alaihi wa sallam) that they are to be met with full acceptance and affirmation. Whatever comes from the people of trials and dissension - *those who seek an interpretation of the ahadeeth other than their true interpretation and who seek to apply them in ways other than the correct application* - is not even taken into consideration.

It is also said that the awaited *Mahdi* will come at the end of time near that of the appearance of the *Dajjaal.* When chaos and trials and disorder are widespread, 'Eesa ('alaihi salaam) will then descend and will pray behind the *Mahdi* when he first appears, as is related in the *hadeeth* of Jaabir (which we presented earlier). He will then go to the *Dajjaal* and kill him.

At this time the Final Hour will be extremely close. Based upon this, any liar who claims that he is the awaited *Mahdi* and yet the *Dajjaal* does not appear at that time is himself a false *Dajjaal.* The same applies to one who claims he is the Messiah son of Maryam ('alaihi salaam) and yet the *Dajjaal* has not appeared before him, is himself a false *Dajjaal. T*he Messiah son of Mary ('alaihi salaam) shall have two signs which none but he shall have.

One: He will kill the *Dajjaal* (as related in the *tawaatur ahadeeth). Two:* It will not be permissible for the *kaafir* to sense the smell of his ('Eesa's) breath except that he (the *kaafir)* would die and his ('Eesa's) breath would reach as far as he would be able to see.[67] This is reported in the *hadeeth* of Nawwaas ibn Sam'aan and transmitted by Imaam Ahmed, Muslim, At-Tirmidhi and Ibn Maajah. At-Tirmidhi classifies this *hadeeth* as *ghareeb*[68]*hasan saheeh.*[69] In these two signs is a 'cutoff' of the ambition of every false *Dajjaal* who would falsely claim himself to be the Messiah son of Maryam ('alaihi salaam).

The Gravity Of Rejecting Authentic *Ahadeeth*

Before I conclude, I would like to warn Abdul-Kareem Al-Khateeb[70] of the gravity of the matter of rejecting confirmed *ahadeeth* from the Prophet (sallallahu 'alaihi wa sallam). It is the same whether they are *ahadeeth* on the portents of the Hour such as the appearance of the *Mahdi,* the coming out of the *Dajjaal,* the descending of 'Eesa son of Maryam ('alaihi salaam), and anything else of the signs of the Hour, or any other matter.

Indeed, whoever rejects confirmed *ahadeeth* of the Prophet (sallallahu 'alaihi wa sallam) he is in truth rejecting the Prophet (sallallahu 'alaihi wa sallam). Al-Khateeb should not forget the words of Allah Most High, ***"They should be warned who diverge from His order that a trial will befall them or they will suffer a painful torture"***[71] nor the words of the Prophet (sallallahu 'alaihi wa sallam), **"I have been ordered to fight the people until they bear witness that there is no deity worthy of worship except**

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66 Q. An-Naml 27:92

67 Muslim - Vol. 4, p. 1517, #7015. There is an error in the translation of Abdul-Hamid Siddique which is widely distributed and relied upon. He wrote: "…who would smell the odor of his self would die…"

68 This particular hadeeth was transmitted by a single narrator at one or more stages of the isnaad (chain or narrators).

69 A single isnaad (chain) which is hasan (accepted) or saheeh (authentic).

70 And anyone like him.

71 Q. An-Noor 24:63

Allah and that they believe in me and what I have brought and if they do so their blood and wealth is inviolable to me except for just cause and their account rests with Allah."[72]

Perhaps Al-Khateeb will reconsider the truth for surely the truth is cherished by the believer and in returning to the truth is nobility and honor, just as remaining in falsehood is a defect and despicable.

Allah guides whom He wills to the Straight Path. May Allah mention and sanctify and safeguard our Prophet Muhammad and his family, his *Sahaabah,* and whoever follows them till the Day Of Resurrection. *Aameen*.

Revised 16 Dhul-Qi'dah 1402
Hammoud ibn Abdullah At-Tuwayjiri

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72 Muslim - Vol. 1, p. 16, No. 30